

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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CEYLON MISSION.

Letter from the Missionaries in Ceylon to the Corresponding Secretary of A. B. C. F. M. dated Jaffna, November 13, 1819.

(Concluded from page 35.)

Speaking of the utility of Charity Boarding Schools, to which we would call the attention our readers, they observe:—

We are very desirous that this subject should be distinctly before the American churches. We wish them to know, and attentively to consider, the peculiar advantages with which the state of this people furnishes them for the exercise of their charity.

In the first place, this is a very poor people. To their poverty we are greatly indebted for the success we have had in obtaining boarding schools, and for the influence we have among the people, by which many have been brought within the sound of the Gospel. We therefore confidently believe, that their poverty will, in the providence of God, be made the occasion of many of them receiving the unsearchable riches of divine grace.

Probably in no part of the heathen world can children be supported and educated in a decent, comfortable mode of living, so cheap as in this district. We repeat with confidence what we ventured to conjecture three years ago: viz. that \$12 are sufficient for the annual support of boys from 6 to 15 years of age. Though we have laboured a long time without success, to obtain boys to be educated, such is the change that has taken place in the minds of the people, that as many children could now easily be obtained as we can find means and accommodation to support.

Considering the rank and influence which females ought to hold in every society, and the well known state of degradation in which they are held in this,

as well as in every idolatrous country, your mind, and the minds of the Christian public will at once be deeply impressed with the importance and utility of *Female Charity Boarding Schools*. The obstacles to such we have found to be very great. Sometimes we have thought them to be insuperable. But we are now greatly encouraged on the subject, by our present success and future prospects. We have at present 9 girls who reside in our houses, and eat on our premises. These are taught household affairs, sewing, reading, &c. About the same number occasionally attend the day school at Tillipally. We are therefore greatly encouraged on this subject to hope that we shall succeed in obtaining as many promising girls as we shall be able to support. In taking these girls we make no compromise whatever on the subject of idolatry, excepting that they eat in a separate building. They, however, ask a Christian blessing upon their food.

On the subject of giving Christian names to these children, we wish the public in America to know, that in Ceylon no evil whatever can result from the practice. The heathen children received into the government school at Jaffnapatam receive Christian names. Such boys are known among the heathen by their old names, and among Europeans by their new ones. It often happens, for various reasons, that persons among the heathen are called by names different from those which are registered. Most of the children around us bear the names of imaginary deities and devils, which are held in high veneration by the people: and they are usually much pleased with their new names which we give them, since they consider them as tokens of our approbation, and a sort of pledge that we regard them in some sense as our children. And let it not be thought the subject of naming children is void

of interest to us. What, dear sir, can be a better, what in our minds can be so good a substitute for the society of beloved brethren, sisters and friends, whom we have left behind, as the presence of a circle of young men and women bearing their names, snatched from the ignorance and misery of idolatry through their instrumentality, and placed in circumstances favourable for cultivating the same virtues, which our friends possess. Surely in the countenances of such native children we shall recognize our American friends saying to us, in the language of encouragement and exhortation, "Go on; be courageous; we are ready to support you with the aid of names, and with the assistance of property."

The facility of supporting children here forms but one of the strong claims which this people have upon the charity of the American public. Within a short time we have had five or six pressing requests to establish free schools in the neighbouring villages, where yet there are none. The monthly expense of such schools, after suitable buildings are prepared, is from \$1.50 to \$2. We have now 15 such schools, and they might easily be greatly multiplied. Applications have also been made from other parishes, that missionaries would come and establish themselves among the people, as we have done at Tillipally and Batticotta. And we may say generally, that our influence and missionary operations, which were at first feared and dreaded, are now welcomed by many and sought after by some. Think not, however, from this that the people are hungry for the bread of life. No, dear sir, they are stout-hearted idolaters, and bear striking marks of their captivity to Satan. They wish us to take their children, to establish schools, and to come and dwell among them, partly on account of their poverty, and partly because their eyes are open to see some of the worldly advantages which result to them from our mission. But though their sordid motives of worldly gain become the means of opening the way for publishing the Gospel among them, we may confidently indulge the hope, that many will learn by happy experience, that temporal advantages rank lowest a-

mong those blessings which Christianity ever carries in her train.

We have now more health and strength than in most parts. We have, in some degree, got through with the pressure and expense of building and the drudgery of learning a new language. We might therefore superintend a few more schools, take more children, and in other respects enlarge our missionary plans. But we dare not further hazard the consequences, of involving the mission in debt. We look to America with great anxiety for adequate supplies. We wish to tell you more distinctly how much our hearts are pained within us, on witnessing the forlorn state of many children around us. More than 20, principally orphans, many of whom appear to be in a starving condition have appeared at our doors, intreating, oftentimes with tears, that we would receive them to our boarding school: but whom we have been compelled to reject for the want of means to support them. Thus these miserable objects are cast back again upon the world, some probably to perish in the streets, others to drag out a long and miserable existence in poverty, and all to live in the darkness of idolatry till they go down to the regions of death. It is an awfully interesting inquiry with us to know in whose skirts the blood of these souls will be found. We see their misery. We know, that by the assistance of a few dollars we could snatch them from their present circumstances, and point them to Jesus the Redeemer of men. Even since this letter has been on hand, a boy about six years old, an orphan entirely naked has been brought by a distant relation and urged upon us; but to whom we would only say, "we have so many already, that we have no room for more." Consequently he was taken away. But again to-day amidst the heavy showers of rain he presents himself at our doors, and seems to say, that his claims upon our charity are not to be resisted. The language of our hearts to him is, that he may tarry with us for the present, till we can present his case to our churches, and learn, whether there be any there whose bowels of compassion will prompt them to extend the hand of charity to such as he:—whether

there be any there, who, if this starving wanderer were a son of theirs, would think it our duty to welcome him to our dwelling, or exert ourselves in his behalf. Though the parents of this boy live not in America, let all who are parents there consider, that he is their brother's and their sister's son.

Connected with both stations we have 15 schools containing about 700 children. In this number are included 48 boys and nine girls, who are supported in our boarding schools. Many of the remarks in this letter on the subject of schools and taking children to be supported do not apply with equal force to both stations. One obvious reason is, that Missionary labours were not commenced so soon at one as at the other.

Our course of preaching at present is the same as heretofore. We are happy to say, that the number of persons who have of late attended at our stations on sabbath mornings, has been greater than at any former period.

The frequent receipt of letters from you would be a source of high gratification and encouragement, and the contents of them could not fail of having a favourable bearing upon our missionary operations.

Requesting your prayers and the prayers of the churches in America, that the blessing of God may rest upon us and on the heathen around us; that we may be richly endued with every missionary qualification, and especially that utterance may be given unto us, that we may open our mouths boldly to make known the mystery of the Gospel, we subscribe ourselves, Yours in the bonds of Christian affection,

JAMES RICHARDS, BENJAMIN C. MEIGS,
DANIEL POOR.

Rev. Samuel Worcester, D. D.

WESTERN AFRICA.

RECENT'S TOWN, (SIERRA LEONE.)

(Concluded from page 40)

Mr. Johnson had been led to fear that his Addresses to the Scholars were without effect: and had neglected for some weeks, to go and speak to them: when he was convinced of his mistake by the following circumstance:—

A young woman stood by the door of

my room, desirous to speak to me. She said, "I have no rest, day or night: my sins are too many [very many.] I am the greatest sinner in the world. I don't know what to do. My sins are more than any other person's."

She afterwards told him—

"The second time when you came to the school, and asked us what we had heard on Sunday of the Sermon, I was so struck, that I have since found no rest in my heart, my sins be so many. All which I do before, come to my mind; and I think nothing but Hell can be left for me. I am afraid to go to bed. I know that Jesus Christ did come into the world to save sinners: but I cannot believe he has any thing to do with me; for I am the greatest sinner in the world. Nobody can be worse than I am."

Another school-girl of about sixteen years of age, gave him a most interesting account of the state and conflicts of her mind:—

"About three months past, you talk to the school girls. When you done talk, plenty girls go and tell you what they been hear on Sunday. You pass me, and ask me what the matter that me no hear something. Me no answer; but me shame too much. You tell me that you think, and be fraid that me never pray to Jesus Christ; but be careless and prayerless, and going down to hell. When you say this, me no like it at all. You done. Me go home. Me begin to fear too much. Me try to pray; but my heart came like stone.—Me consider all them bad things me do before. Me fear more, more. Me no sleep, me fear me die and go to hell. Since that time me no feel rest; me think nobody be bad past me; me worst, past all. But me think how that Jesus Christ be strong enough to save me. But me sorry too much that my bad heart is always against me: it will not let me serve the Lord Jesus Christ. Me no sabby what to do with my bad heart.

Nine of these school-girls became candidates for baptism. Of these Mr. Johnson says—

The simple but striking evidences which they give, of the influence of di-

vine grace on their minds, I cannot describe.

Of a youth he writes—

One of the elder carpenter boys came to me in great distress of mind. I encouraged him to go, with all his sins, to the Saviour of Sinners. He went home, I trust, in peace. This young man had been my greatest enemy. He had opposed, in every way, the word of God; filling up the measure of sin with greediness!

We shall close the extracts respecting the young of Mr Johnson's flock, by his account of the death of one of the school girls, about fifteen years of age:—

She always complained greatly of the depravity of her heart. I was called up this morning about one o'clock, by the woman who attends the sick in the Female Hospital. I found this poor girl in great distress of mind. She cried aloud—"Massa, what shall I do! what shall I do! I am going to die now; and my sins be too much—I thief—I lie—I curs—I do bad too much—I bad past all people; and now me must die!—What shall I do?" I spoke to her on the ability and willingness of Jesus to save her. She said that she had prayed to Jesus to pardon her sins, but did not know whether he had heard her prayers. After I had spoken to her for some time, she became calm, and appeared to be in earnest prayer. She then expressed a desire to be baptized. I asked her a few questions on that head, which she satisfactorily answered. I then hesitated no longer, as her end was apparently at hand; but baptized her in the name of the Father, and of the Son, and of the Holy Ghost. I saw her again after family prayer. She appeared quite composed; and spoke a few words with great difficulty, to express her peace of mind. I visited her once more: and, on asking her how she did, she said with great difficulty, "I pray," and soon afterward departed in peace.

Anxiety of the Christian Negroes for the Salvation of their Relatives.

Several proofs are given of this genuine operation of true religion on the mind.

On seeing Mr. Johnson one day, a woman ran into the woods where her husband was at work, and called him.

She then addressed herself (says Mr. Johnson) to me, and begged me to speak to her husband; as she was troubled very much with him, because he did not go to church, nor did he pray: she did not speak to him every day, but he would not believe her. I then talked with him; and every time that I made use of expressions which she had used before, she got up, and said to her husband, "Me no tell you the same thing before?" He promised to attend Divine Service in future.

The following instance is very striking:

In the evening, after family prayers, a woman, who is a communicant, desired to speak with me. As I have set apart Mondays for religious conference, I told her to come next Monday. She said she could not wait till Monday, but must speak to me now. This woman became thoughtful about November last. [This was written October 7, 1818.] She lives on a farm, three-quarters of a mile distant; and, since that time she has constantly attended Divine Service on Sundays, and family prayers morning and evening: even in the heaviest rains. She is the only one, among about fifty of her country people that reside at the same place, who attends divine worship. She was baptized in February; and, from that time, was very much persecuted by her country people. However she constantly and boldly declared to them the Name of Jesus Christ. Her husband threatened to beat her, and actually did so, when she began to talk about religion; but, notwithstanding, she stedfastly persevered, under the greatest trials and difficulties. This evening, she tells me that her husband has begun to attend divine service; and that he uses her with kindness, and wishes to have a lot in the Town, in order to live near the church, that he may hear the word of God. She had brought four of her countrywomen; who were below, and desired to speak to me. I spoke to them separately; and found that divine grace had begun to operate in their hearts. Of this, she has apparently been the instrument. Well might this poor woman be impatient to wait till

Monday; for her joy was too great to be restrained till that day. May this be a lesson to us all! May we constantly persevere, in striving to bring sinners to Christ.

Native Teachers.

Among the liberated Negroes, there are a few young men, who are anxious to make known among their countrymen that Saviour whom they have found. They visit the Farms, and exhort their countrymen who reside there. Several of them have taken their journeys, with one or other of the missionaries, among the natives beyond the colony. One of them was kidnapped when a little boy, and was brought up in a Slave Factory, where he learned six of the country languages, besides English, in addition to his own.

Several of these young men, as was stated in our last volume, have been appointed as Teachers of their countrymen, and are under preparation for that office.

Two of them addressed the following letter to the Secretary of the Society:—

We thank God, through Jesus Christ, that he brought us from our own country, and fetched us in this country, and sent his minister to preach to us his Holy Word. We thank our God for the great things what he has done for us. He has enabled us to call upon his Holy Name; and we believe that he hears our prayers, and hope he will enable us to serve him, long as we live, and in the world to come. Our heart trouble us too much. The very thing what we hate, the same thing come in our mind; but we trust unto Him, and we hope he may enable us to follow him, through good and through evil report; because the Lord says, in his Holy Word, *Whosoever will follow me, let him deny himself, and take his cross, and follow after me*, therefore we hope the Lord may enable us to serve him with all our heart, and with all our strength. O we thank him for his goodness and mercy towards us. We hope and trust in Him: and we hope and pray, that what he has done for us, he may do for our country people too. Blessed be the name of Jesus Christ! Amen!

Rapid Improvement of Regent's Town.

I saw, (says Mr. Johnson,) the gardens and surrounding fields, covered with rice, cassadas, yams, coco, plan-

tains, and Bananas. "Ah," thought I, "is not the promise fulfilled—Isaiah xii. 18, 19, 20! Two years ago, this was a desert, overgrown with bush, and inhabited by wild men and beasts; and now, in both a spiritual and temporal sense, it is a fruitful field!" May the Holy One of Israel, whose hand hath done this, have all the praise and glory!

BRITISH AND FOREIGN BIBLE SOCIETY

EXTRACTS OF CORRESPONDENCE.

Remarks by the Rev. William Jowett, submitted to the Committee of the Malta Bible Society on his return from the Levant. Malta, November 4, 1819.

Egypt, as having fallen under my more immediate observations, claims the first place.

Here we behold, though in circumstances of great depression and ignorance, one body of professing Christians more numerous than the rest, occupying a line of country not less than 500 miles in length, and extending their influence southward, beyond the deserts of Nubia and Senna, into a considerable part of Abyssinia.

Identified by name with Egypt, and possessing much influence from their habits of business and from the knowledge of the language long since imposed upon them by their conquerors, the Copts may certainly be considered as the dominant Christian Church of these parts. There are, however, many Greeks whose Patriarch resides at Cairo; the influence of this Church is acknowledged also in a part of Abyssinia: otherwise they have no churches south of Cairo, but consider their jurisdiction to reach to Alexandria, Rosetta, Damietta, Suez, Candia, Tunis, and Tripoli, in the west; at all which places they have convents, though at the one last mentioned they have not for many years had a priest. The Latins have likewise at least eight convents, four of which are considerably to the South of Cairo. The Armenians have a Bishop at Cairo, and individuals of that nation are settled far to the south, in all the principal

towns of Egypt, as bankers to the government.

Leaving out of our present consideration the ruling power of the Turks, and the immensely extended population of the Arabs, the number of whom is variously estimated from two and a half to four millions, it is not possible to behold without a living interest these several churches of Christians. What their respective rites and tenets may be, it falls not within the province of a Bible Society to inquire. It is enough for us that all agree in a reverence for the Holy Scriptures, as a source of truth. Our earnest hope is, therefore, that by furnishing them with copies of that book, we shall be found the friends of all: the best friends, inasmuch as from ignorance of this holy volume, as one of the Fathers well observes, has sprung much of the evils of heresy and schism. Bearing the olive-branch of peace, we trust in due season to behold the ark of the Church of Christ at rest from these troubled waters.

Among the Copts (of whom, as being the most numerous I saw the most, though I visited all) I found no difficulty in distributing the Arabic Bibles, but, on the contrary, the greatest willingness to receive them. Upon my first arrival at Cairo, on my return thither from quarantine in the Consulate, and by letters since received from Egypt, their desire to possess them has been manifested.

In endeavouring to explain to the Patriarchs, the Bishops, the Lay-heads of their nation, and to others, the plans and operations of Bible Societies, I met with such difficulties as might be expected from a people extremely destitute of general European knowledge, and utterly ignorant of the nature of voluntary association for benevolent objects. Familiarized to fear, they shrink from ostensible services, which might carry them out of the beaten track of a Religion barely tolerated. At this timidity, much as we may lament it, we cannot be surprised; let us ask ourselves, "What, with their limited means, should we do more than they? What proof have we that we should be more intelligent or active?" Among the Jews I had little

opportunity of making inquiry, from the confinement necessarily dependant on the appearance of the plague both at Alexandria and Cairo. South of Cairo, there are none in Egypt. In Gondar, the capital of Abyssinia, there are about a thousand, who were described to me by Mr. Pearce as keeping much to themselves, and being very tenacious of their religious books.

If any motive drawn from circumstances of a people can impel the friends of the Bible Society to make a great sacrifice, the situation of Abyssinia may most peculiarly claim the tribute of funds, of learning, and of labour. How deeply Christianity must once have been seated in the hearts of the people of that country, appears from a great variety of proofs; but now, nominally a Christian empire, it is distracted by the feuds of various chieftains who aspire to supreme power, without even a hopeful prospect of peace being settled by the successful superiority of one. Thus situated, composed of various Christian, Mahometan, and heathen tribes, all independent, fierce, and warlike, and exposed to incursion from similar tribes on every side, Abyssinia may fear her existence as a Christian nation. That Christianity would not soon disappear from the country, may be inferred from the great attachment of the people to their religion, an attachment which has been tried by numerous opposing circumstances for many centuries. But how much longer Christianity might exist without a general knowledge of the Scriptures would be a bitter experiment to make—an experiment happily not suited to the benevolent genius of this age.

And if, from this brief view of Egypt and Abyssinia, we turn our eyes to that vast Continent in which these countries lie, with what feelings shall we rise from such contemplation! We are apt to survey with some pleasure the little good which we have been enabled to do; we are, thank God, encouraged to proceed by every opening prospect of hopeful fields of labor; but to us in Malta, if we but open and enlarge our hearts, here, full before our view lies Africa, left to these latter ages of the world as a stand-

ing monument to remind the benevolent of something which they have not done; the learned, of something they have not discovered; left, perhaps, to humble and shame us, but certainly not to discourage or dismay.

To what extent have the sciences, the study of barbarous tongues, the experience of travellers, commercial enterprise and actual converse with the native, assisted to make Europe acquainted with Africa? rather, I should say, to make Africa known to the inhabitants of that planet in which Africa exists? Even the Geographer, whose task lies merely with the surface of the land and sea, confesses that all he has to shew of Africa is but as the hem of a garment.

Every one, however, may in some degree infer the state of Africa partly from general moral principles, and partly from a knowledge acquired by means of a most demoralizing traffic. From these too slender premises, many are led to consider, as difficulties nearly insuperable; the hostile superstitions, the barbarous inhuman customs and savage horrors, which reign there to an almost unlimited extent, while at the same time, lost in inquiry concerning the best practical measure, the mind turns alternately from one project to another, and travels through all the plans that can be devised of Research, of Civilization, of Education; till weary, spiritless, and desponding, it is ready to shrink from attempting any.

By encouraging the translation of portions of the Scriptures into the spoken dialects of Africa, the Bible Society may, consistently with its simple principle, render most essential aid to the melioration of that Continent.

BAPTISM OF A JEW.

Extract of a letter dated Berlin, February 23, 1820.

Yesterday the 22d instant, the baptism of a respectable married Jew took place in the Dome church here. The King and Mr. Rose were Godfathers. General Witzleben, a confidential friend of the King, stood proxy for him. The Rev. Mr. Theremin, after a very pathet-

ic address called upon him to make his confession of faith, which he did read in an amiable and modest manner; it was perfectly evangelical; he confessed he did pray for forgiveness of sins solely through Jesus Christ and that he felt his need of Christ's assistance, to lead a new life, which assistance, he believed, was only to be received by the hand of faith. He expressed his firm conviction, that Christ will appear a second time in glory, and avowed, in the most exalted Jesus, "to love God above all things, and his fellow men as himself." In his concluding prayer, he said "Joyfully do I take upon me the duties and trials, to which this sacrament of thine, gracious Lord, introduces me, and I rely wholly on the assistance of thy Holy Spirit. The Confession of Faith was composed in very elegant language. Rev. Mr. T. then summed up in one solemn question, all the grand doctrines and duties of our holy faith, and asked him, Whether he believed the one and would perform the other. When he answered *yes*; he thought I could at that moment penetrate into his inmost heart, and hear it say *Amen*. He was baptized by the name *Frederic* (the King's Christian-name) *Ernst Franz*

SALVATION IS OF THE JEWS.

Christians in this country do not feel sufficiently the importance of the restoration of the Jews. Having but few among us, their spiritual condition has not excited that commiseration which we feel for *other* heathen and Mahomedans. Although scattered and peeled and trodden under foot of all nations, they are still miraculously preserved as a distinct people: and it is certain from prophecy, that they will eventually be brought to embrace the Gospel; and being thus scattered and preserved, they are probably designed as instruments in the hands of God to promote the conversion of the world: and when they are again brought into the kingdom, and not till then, will be brought in also the fullness of the Gentiles. The Edinburgh Society for promoting Christianity among the Jews, being about to establish a mission on the Continent of Europe, has published an address to Christians in Scotland.

We extract the following remarks as equally applicable to us.

One of the peculiar features of the eventful period in which we live, arises from the great efforts which have been

made in it, to disseminate the knowledge of the Gospel throughout the world. The Church of Christ appears to have aroused herself from the sleep of ages. Numerous Societies have been formed for circulating the holy Scriptures, and for sending Missions to the Heathen; and there is no denomination of Protestant Christians within the bonds of the United Kingdom, which has not shared in these blessed works of Christian love. But still there *one people*, whose spiritual condition, appears, not to have excited that general commiseration, which it ought to have called forth in the breasts of the followers of that merciful Saviour, who wept over the approaching miseries of Jerusalem; and it is singular that, this people, for whom Christians have in general felt least compassion, is the very nation, to whose forefathers we are, under God, indebted for all the spiritual light and privileges which we so abundantly possess.

It is generally known by the friends of religion, that a Society has, for about eleven years past, existed in London, for promoting the conversion of the Jews. By this Institution, the New Testament has been translated into Biblical Hebrew; and after the first impression of it, consisting of more than 3000 copies, had been circulated among the Jews in different parts of the world, a second impression in stereotype was prepared, and 10,000 copies struck off. The eagerness of the Jews, in various parts of the Continent, to receive and peruse the Christian Scriptures, evinces that there is a preparatory work of Divine grace going on in the hearts of this people; for it is not many years since such a gift as the New Testament, would have been spurned by them, and rejected with disdain. The information now received from various authentic source in different parts of Europe, seems to place it beyond a doubt, that we behold the dawn of that happy period, when the Messiah, who has so long been a light to lighten the Gentiles, shall become, in a peculiar sense, the glory of his people Israel, (Luke ii. 32;) when "He shall come out of Zion, and turn away ungodliness from Jacob," (Rom. xi. 26.) This

therefore is the season when we are called upon, by all the signs of the times, to go forth in the spiritual warfare, bearing back again to that people from whom we first received them, the unsearchable riches of Christ. As in the natural world the complete diurnal or annual revolution of the sun, and his return to the point from which he set out, marks the lapse of these regular divisions of time which we term a day or a year; so, in the spiritual administration of God, we may now behold the rays of the Sun of Righteousness beginning, as it were, to gild the summits of the mountains of Judah with his returning rays; and we may in this circumstance discern the sign of the revolution of one of the great divisions of the dispensation of the fulness of times, wherein God hath purposed, according to his good pleasure which we purposed in himself, to gather together in one all things in Christ, (Eph. i. 9, 10.) Let us then go forth in this blessed work, not faithless, but believing and assured that our work and labour of love shall not be in vain in the Lord.

Among five or six millions of Jews, there is room for all the Protestant Churches to labour, and to endeavour to outrun each other in the career of love and of duty, without mutual interference. It has seemed to the Committee of the Edinburgh Society, that an independent mission from Scotland was more likely to obtain an enlarged support in this part of the kingdom, and also that it would appear to the Jews nation a more direct and powerful evidence of the deep interest in their welfare which is felt by Scottish Christians, than if this Society had merely given its aid to the missions of the London Institution.

The Committee of the Edinburgh Society would briefly advert, at the close of this address, to the intimate connection with the conversion of Israel seems destined in the purposes of God to have with that of the Heathen. What event is revealed to the Church as designed to be as *life from the dead* to the world? It is the receiving again of the Jews, Rom. xi. 15. Who are they, that, in the last ages, are to be in the

midst of many people as a dew from the Lord; as the showers upon the grass, that tarrieth not for man, neither waiteth for the sons of men? They are converted Jews, "the remnant of Jacob," Micah v. 7. When is it that the Lord shall in a peculiar manner *appear in his glory*? When he shall build up Zion, (Ps. cii. 16.) *i. e.* when he shall restore the Jewish Church to her ancient rank as the elder branch of his great family; according to the declaration contained in the prophecy of Micah, chap. iv. 8. "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem." It would not indeed be difficult to shew, from various passages of the prophetic writings that the great harvest of Gentile converts is not to be till after the return of the Jews. It is then only that the great family of God shall be completed, by the conversion of Israel his *first-born*, (Exod. iv. 22.) and the fulness of the Gentiles. Then only shall the mystical olive tree, (Rom. xi. 17.) having recovered the branches which were broken off, shine forth with the resplendent beauties of celestial and immortal verdure. Let all Christians unite in fervent prayer, for the outpouring of the Spirit of grace and supplication on the ancient people of God; and let them add to their prayers, such contributions for this glorious end as the providential bounties of the Lord may enable them to offer with willing minds, that God may even now be glorified by the ingathering of the outcasts of Israel into the fold of Christ. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen and Amen."

REVIVALS OF RELIGION.

Extract of a letter from the REV. RANDOLPH STONE to a friend in this City, dated Morgan O. May 19, 1820.

In the latter part of August last, I was called, in the good providence of God, to

visit the destitute settlement in the town of Fowler, alias Westfield. The day being stormy and the people very stupid, a small number only assembled for divine worship: but it pleased God to give me utterance to speak to them of *Jesus Christ Crucified*. It was a "solemn assembly;" and though nothing very special appeared at that time for that encouragement, yet, I could not but hope, that the time was not remote when this people were to experience a season of refreshing from the Lord. I left them the following Monday, and returned to my people, and heard no more from them until Nov. following, when I received a letter from them inviting me to visit them again. I viewed this a call in providence, and felt it my duty to obey; accordingly, I made arrangements and hastened to Fowler. At this time, I found Christians universally mourning over their own coldness, and the alarming stupidity which reigned over the people. I arrived on Saturday, notice having been previously given that I was to preach on the Sabbath. The Sabbath came, and the people assembled; but not in very considerable numbers, and apparently cold and indifferent. An obvious solemnity was, however, observable in the assembly during divine service, which seemed to increase as the day passed on. At the close of the service I appointed a lecture for the next Tuesday evening, and in the mean time visited among the people. This lecture was attended with an unusual number, who seemed to come to the house of God with some sense of their condition as *sinners*. An air of seriousness was visible among the people before the service commenced, which not a little encouraged my hopes and expectations, that God was beginning a good work. During the first prayer, near the conclusion, when the cause of the youth was particularly laid before God, a very thoughtless gay young lady, was observed to repeat that part of the prayer to herself, and very soon turned pale trembled, and sunk into the arms of a female companion, apparently lifeless. She was removed from the assembly, and after repeated applications of cold water to restore her, but without success, she was

conveyed to an adjacent house, and medical aid called in, as they supposed her to be in a fit. After some minutes the assembly were composed, and I proceeded to deliver a lecture at full length. Many tears witnessed that God set home the truths of his word to the hearts and consciences of the hearers. After dismissing the assembly, I went to see the young lady who had been carried out, and, as if by some secret impulse, almost the whole assembly followed me, and filled the house where she lay. I found the young woman speechless, and motionless, in which condition she had remained from the time of her removal from the house of God, and the mother, almost in a state of distraction for her daughter. It was about half an hour after I came in, that she began to lift her hands in the attitude of supplication, but unable yet to speak. Her appearance at this time confirmed my previous suspicions, that her condition resulted entirely from a sense of her situation as a *sinner*, and that she perfectly understood whatever was done or said in the room. To satisfy myself in these respects, I asked her a number of questions relative to the cause of her present condition and the state of her mind, which she answered satisfactorily by pressing my hand. Thus she made me understand that a sight of her sins, in having all her life rejected the Son of God, who died to purchase her redemption from sin, had overwhelmed her, and thrown her into the condition in which we then saw her to be; and that her mind was in the utmost agony on account of her sins. At this time her lips were observed to move, and on listening, I could hear her repeat distinctly in a very soft whisper, "O Lord have mercy on me a sinner. Save me O Lord, I sink in the mire, the waves roll over me. O save me a poor miserable sinner." Thus she continued for nearly half an hour, during which time, by her request, several prayers were offered for her. Now her strength began gradually to return, and as she became able to speak, she called her young friends around her, embraced them affectionately, and advised, and exhorted them in the most ear-

nest manner, to forsake sin and come to Christ. With an expression of deep regret, she spoke of a ball which she had attended with them only the week before, and warned them never again to join in an amusement so dangerous and so sinful, reminded them of the preciousness of time, and the value of the soul, and all without the least appearance of wildness or enthusiasm. Being asked how she felt in her own mind, she arose and stood upon her feet. An expression of *peace* beamed in her countenance, words of *peace* dropped from her lips. Her whole soul was *peace*. She said her distress of mind was removed, and that she felt a peace and comfort which she could not describe. Now she renewed her affectionate entreaties to her young companions to forsake the world and come to Christ. Ah, my dear Sir, this was a moving scene! The Spirit of God seemed to rest upon the assembly in its awakening and convincing influences. All present seemed dissolved in sorrow for sin, and all went home crying to God for mercy.

From this moment, the Church, which had been formed only two years before, and consisting of ten members, appeared to awake as of a sudden out of sleep, and call on the Lord; while the alarm of "*I am a sinner*," spread like an electric shock throughout the neighbourhood: young and old, and middle aged, were roused from their false security, and brought tremblingly to ask, *what shall I do to be saved*.

In this state I left the people to exchange with the Rev. Harvy Coe, of Vernon, according to previous agreement. Returning the following week, I found five or six rejoicing in hope, and many more under deep conviction. From this time, our meetings became frequent, and all were full and solemn as the house of death. On the next Sabbath, we enjoyed a season of communion—a day never to be obliterated from the memory of those who witnessed it—a day of joy and rejoicing to the people of God, and a day too, of trembling and anxiety to the enemies of the Cross. The pillars of the kingdom of darkness seemed to be giving way, while the angels in

heaven were mingling their joys over a company of repenting and returning sinners.

My duties now urged my return to my own people, and I left Fowler three or four Sabbaths. During my absence, some brethren had been with them, whose faithful labours had been greatly blessed. On my next return to Fowler, I found, to my great joy, that Mr. Leslie, on a missionary tour, had "come over to help us." Under our joint labours the Lord carried on the work gloriously, while we preached every day to public assemblies, and from house to house. The Sabbath following, the people came together in multitudes from many miles around, some hungering and thirsting for the word of God, others only to gratify an idle curiosity. This was a memorable day! The joy which this day brought to my heart, repaid me a thousand fold for all the difficulties I encountered in preparing for the ministry, (which *you know* were very many and great) and all the hardships I endured in prosecuting my circuitous journey to this western wilderness. O yes, it was a memorable day, for in it I beheld a display of *power and mercy, and glory of Jehovah*, which had never before been witnessed by me. I preached all day, from Numbers, xxiii. 19. As I proceeded to unfold the promises of God to Christians, and exhibit his faithfulness to accomplish all that he had promised, and to bring to view the glory, which is prepared for all those who endure to the end, faithful followers of the Lord Jesus Christ; it pleased a merciful God, to make his goodness to pass before his children, and to give them some sweet earnest of their heavenly inheritance, and to pour into their souls the joy and the consolations of the religion of the Cross. Every Christian breast seemed to swell with pure unmingled delight, and every face to glow in holy raptures. With streaming eyes, uplifted to heaven, to me indeed they seemed to bid farewell to earth and sin, and wing their way to the world of glory, to hail their blessed Redeemer unveiled in the mansion of peace before prepared for them.

Of a scene like this, it could hardly

be expected that impenitent sinners could stand idle and indifferent spectators. O, no sir, they did not! The invisible things of eternity now assumed, in their apprehension, an awful reality, which they were equally unable to gainsay, or to disbelieve. If the radiant glory that beamed from the holiness of heaven dazzled and overpowered their sight no less did the vanity, emptiness, and poverty of this world sicken their hearts; while the fearful coruscations that gleamed from the bottomless pit, spread terror and alarm through the soul, made nerves of iron to tremble, and hearts of adamant to quake. So universal, and so strong was the excitement, that the house was filled with sighs and sobs, and the whole assembly in motion, so that I was obliged to pause, and request them to be composed, that I might be heard.

Many had come to this meeting from neighbouring towns, to see the "*strange things*" which they had heard were taking place in Fowler. But it pleased a merciful Saviour soon to show them that they had other work to do, than idly to gaze and wonder at an agonizing assembly of sinners. They were soon taught that they themselves were in the same dreadful condition—were under the same condemnation—in the same danger of losing their souls;—and had, therefore, equal cause of fear and alarm. They soon ceased to wonder at what they saw in others, and began to be amazed at what they felt in themselves. Thus, my dear Sir, passed this day, ever memorable for the displays of the mercy and power, and Glory of Jehovah.

When the services were concluded, and the people dismissed, they retired with reluctance from the scene of God's presence, silently and slowly, as if treading on *holy ground*, or walking on the confines of *Eternity*. An appointment was made for a prayer meeting in the evening, in consequence of which, many tarried who had come from distance, in whose estimation prayer now assumed a value and importance which had been to them hitherto unknown. This meeting was distinguished not only by the unusual numbers that attended,

but by an uncommonly fervent spirit of prayer and supplication, given to God's people, and by a deep and indescribable solemnity that pervaded the assembly. This evening also, as we have every reason to believe, in answer to prayer, some were born into the kingdom of God's dear Son.

It now became my duty to leave this highly favoured people for three Sabbaths, during which time the Rev. Mr. Leslie was much with them. Having left an appointment for the administration of the ordinances of the supper, I returned at the expiration of three weeks, and found that the work was still going on, that the Spirit of the Lord had not departed from the people. Some efforts had been made to introduce division of sentiment among the new converts, and to perplex their minds with regard to particular modes and doctrines. This was an exceedingly unpleasant circumstance, and much distressed the friends of the work: but God, in answer to their prayers, was mercifully pleased so to overrule it, that a unity of sentiment and harmony of feeling was remarkably preserved to the subjects of the work.

The following Sabbath, being the first in February, was another highly favoured day in Fowler; and it is believed, will live in the memory of all who witnessed it—when days and nights shall have ceased their succession—when heaven and earth shall have passed away; yea, as long as Eternity endures! It was a day of communion, and for receiving into the church fellowship those subjects of the work of divine grace, who desired publicly to profess their faith in Christ. A large assembly has collected, from the distance of fifteen miles around, to witness the transactions of the day. With the symbols of our *broken, bleeding Lord* spread before them, I preached from Heb. xiii. 13. As I proceeded in the train of thought naturally introduced by that passage, the souls of the new converts seemed to kindle with the ardour of their desires, to go out from the world, and embrace their crucified Lord, and with him *all his reproach*. Sermon ended, I called on those who had been duly examined,

approved and propounded, to present themselves for admittance; when *twenty-eight*, seated in different parts of the assembly, arose and came forward to the altar, and there, in sight of men, angels, and God, renounced the world, professed their faith in the Lord Jesus Christ, and avouched the Lord Jehovah to be their portion and their God! A deep and awful impression of the *Day of Judgment* seemed to seize and fasten upon every mind, and carry them irresistably forward to the time of final and eternal separation between the righteous and the wicked. Among the number that came forward was to be seen persons of both sexes, and of all ages, from the child of twelve years to the man of sixty-three. About one half of the number were baptized. Our communion was truly sweet. I trust we enjoyed a savour of the love of our dying Lord. Indeed his banner over us was love.

P. S. Since this awakening broke out at Fowler, it has spread very much over twelve townships or more. Of these places I may perhaps give you some account in a future communication.

From the Religious Remembrancer.

BRAINERD.

Letter from CATHARINE BROWN, to a lady in Philadelphia, dated Brainerd, April 17th, 1820.

My beloved friend and sister in Christ,—With much pleasure I spend a few moments to answer your kind and interesting letter, which I received some time since. I trust you will pardon my not writing sooner. I assure you I shall never forget my kind sisters in Philadelphia. The box of clothing which was sent to the dear children, was very thankfully received by the Missionaries. I fear I do not feel thankful enough to our Heavenly Father, and to the friends of Missionaries, who are giving their property to promote the Saviour's kingdom in this heathen land. But I hope and pray that the Lord will reward them for their labour of love, to the perishing souls of their fellow crea-

tures. Surely I have great cause for gratitude to God that he has been so good as to send missionaries here in this distant land, to tell us about God and the way to happiness. In great mercy has the Lord remembered us; O that I might love him more and serve him better. It is not long since the joyful sounds of the Gospel of Christ was never heard in this place, and the Bible was unknown to us; we knew not Christ Jesus who died for us, and all such sinners as we are. Surely the Lord hath been our helper; blessed be the name of the Lord, for his mercy endureth forever. I think every day of the love of God, in giving his Son to die for us, while we were yet sinners; and praise God for sending Missionaries out from a distant land, to shew us the way to heaven, and to preach the gospel to us, poor ignorant people. We have long been in darkness, and were perishing for lack of knowledge. But now we see a little light. The Missionaries have directed us to the shining Star of Bethlehem, which will guide us to a seat of glory. Remember me, your unworthy sister C., that I may ever be faithful to my trust, and not go astray as a lost sheep. Pray that I may find Jesus Christ as my Chief Shepherd, to the saving of my soul. The Lord has been truly gracious to me and to my beloved people, in sending us the glad news of salvation, and in sending his Spirit with his word to enlighten our minds, and move us to embrace the blessed Saviour. But O my dear sister, how many of our brethren and sisters are yet in darkness, living without God and without hope in the world. They have precious and immortal souls to be lost or saved. O, may I then be willing to sacrifice any thing for the sake of bringing the heathen, especially those of my own Nation, to a knowledge of God and the Saviour, whom I have found to be so precious in my heart. I have been some time on a visit to my parents. My brother David, who has been in school sometime at Brainerd, was with me. We had a very agreeable time with our dear parents, in telling them about the Saviour. I hope the Lord will soon bring them from darkness into the light of the Gos-

pel. We talked also to some of our neighbours, who appeared willing and attentive to receive instruction.

Brother Butrick, one of the Missionaries, has gone since to preach the gospel to them; and set up a school in that neighbourhood. I hope the Lord will make him the instrument of doing much good among that people. Respecting the school—There are now upwards of 80 scholars in school. Sister Sarah has the charge of the girls' school, a number of them are serious, and we hope they do love God. Brother David, who I mentioned before, was received as a candidate for baptism the first of this month. He appears much engaged in the cause of the Redeemer. He expects soon to go to Cornwall to study divinity. He says it is his greatest desire to do something for the Saviour while he lives in the world.

The Mission Family wish to be remembered in love to you, and also your Cherokee sisters in the Church present their Christian love to you.

From your heathen sister in Christ,

CATHARINE BROWN.

Mrs. A—H—.

SENECA INDIANS.

Extract of a letter from Mr. JABEZ B. HYDE, to the Editor of the Religious Intelligencer, dated Seneca Village, June 1st, 1820.

Since I last wrote to you, we have received from dear Christian friends the following:—From Ephraim and Bridget Wells, Norwich, Chenango county, N. Y. cloth pattern for coat and vest. A contribution at the monthly prayer meeting in Granville, Washington county, N. Y.—and from the Juvenile Charitable Society in Lenox, Mass. a sack of useful and valuable articles.

Accept, dear Christian friends, our grateful acknowledgments for the kind interest you have taken in our comfort and labours; may you enjoy the rich reward of seeing or hearing "That those that have so long wandered in the wilderness in a solitary way, having no city to dwell in, hungry and thirsty, their souls fainting in them; who have so long sat in darkness and in the shadow of death, being bound with affliction and iron; are crying unto the Lord in their trouble; are saved out of their distresses; and are uniting their voices with the redeemed in calling upon men to praise the Lord for his goodness and his wonderful works to the children of men. We trust, we hope, we believe we see the dawning of this day with a portion of these natives

Ezekiel's vision of dry bones is a good representation of this people. There has been a noise and a shaking among these dry bones, bone has come to his bone, sinews and flesh have come upon them, and the skin covereth them; and in some, we would hope, is the breath of divine life. O that Christians would pray more earnestly that the Holy Spirit may breathe on all these slain, that they may live and stand up an army of acceptable worshippers.

At Tonnawanta, the number of those that profess an attachment to the gospel is considerably increased. They meet regularly on the Sabbath, sing Christian hymns, and communicate what they know to each other of divine truth.

Last Saturday I visited Cateraugus, a settlement about 30 miles up the lake. I went in company with 16 of our people, mostly singers. We arrived at the council house about sunset. After usual salutations and supper, my people sang an hymn in Indian, and offered up a prayer, and we retired to rest.

On the Sabbath, at an early hour, about 50 of the Cateraugus Indians, besides children, assembled for worship. I spoke in the forenoon from John vii. 17. Two of my people addressed them in the afternoon. The attention was solemn and interesting. The singing and prayers were conducted in Indian. The first time, doubtless, since the creation, that prayer and praise was heard and understood in that place. The scene was affectingly solemn, and to some, I trust, it was as the house of God and the gate of heaven.

The Cateraugus settlement contains rising of 300 Senecas, and about 50 Delawares. They took part against us at the last June council; but very soon, some of them relented, and avowed an attachment to the Christian way. They have been struggling and increasing, with much diffidence and opposition, until they ventured to invite us to come, and give an opportunity to as many as were disposed to hear and see our worship. May the Lord raise in power what was sown in weakness, and send them help from the sanctuary, and strengthen them out of Zion.

I think, from the indications of Providence, we are warranted to expect that Paganism, (or their ancient religion,) will go down, among the Senecas, that it has received a wound from which it will never recover. A large proportion of the chiefs, the intelligence and decency of character, are almost exclusively on the side of Christianity. In this place, Tonnawanta and Cateraugus, the Christian party observe the Sabbath and meet for Christian worship. Alleghany has many friends for the Gospel; all the Chiefs, save one. These four places contain a population of more than 1800 out of about 2000, the whole number of the Senecas.

But we have other evils, seriously to fear, besides the prevalence of Paganism; that is, that they may take up with an empty form, exchanging the rites of their ancient worship for the ceremonies of Christian worship; but

we would trust in Him who hath begun to deliver, that He will perfect his own work, and bring them into the light and liberty of his children. But there are yet many Pagans, and they are becoming more violent. The Indians are now assembling for the Spring Council. The opposition party have brought a new champion into the field. Corn Planter, of Alleghany, he for a number of years was friendly to Christianity, and stood almost alone in defence of it. For three years past he has had seasons of derangement in which he has been very troublesome to his friends and himself. He was brother to the famous Seneca Prophet that died at Onondaga a few years since. Corn Planter now pretends that he is endowed with his brother's spirit of prophecy. He now discovers that Christianity, or any assimilation of Indians to white people, will ruin them. He has come up to quiet this religious frenzy, which divides friends and families, and restore things to their ancient state and quietness. Corn Planter's age, his former services, his former professed attachment to Christianity for a number of years, his recent sufferings, which is considered a judgment for his apostacy from the religion of his father, his talents and shrewdness, with the sanctity of his prophetic office, may render him the most formidable enemy we have had to encounter: but the battle is the Lord's—to Him we may safely commit his own cause.

Dr. Morse arrived at Buffalo on Saturday last. He had no council with the Indians, most of the chiefs were absent with me at Cateraugus; we did not get home until Monday evening. The Dr. visited the Falls on Monday, returned Tuesday, left here on Wednesday in the steam boat for Detroit. Thus far he has been sustained in his journey with his usual health. The intelligent, open, kind countenance of the Dr. with his grey hairs, will, I presume, every where deeply interest the Indians in his favour; and from his benevolent intention, his devotedness and extensive information, we have much to encourage us, that his tour will be the commencement of a happy epoch in Indian History.

June 3.

Yesterday Dr. Morse's Communications were read in council; his commissions and talk were heard with solemn and grateful emotions. The Christian Chiefs called on me after council, desiring, (as they understood I should write to him at Detroit,) that I present the Dr. with their grateful acknowledgments and earnest desires that God would preserve and prosper him in his arduous labours of love for their people, and return him safe to them and his friends. Corn Planter told his vision yesterday: but he was only an object of pity. It is too late in the day, even with Pagans, to credit such reveries. I think they must despair of any assistance from him. Corn Planter is a venerable looking old chief, he has been a distinguished warrior, and counsellor in all the negotiations of the Senecas with the United States; he was honoured by General

Washington with an elegant silver mounted sword; he was early in favour of his people being instructed. He had a son educated at Philadelphia, whom he set up a merchant; but he proved a dissipated, dishonest spendthrift, seriously embarrassing his father with his debts. Corn Planter struggled hard, and with much perseverance to do something for his son, but to no effect.

UTILITY OF SABBATH SCHOOLS, AN APPEAL TO CHRISTIANS.

In the first place, Sabbath Schools seek the improvement of both soul and body. The habits of industry, order, and sobriety, obedience to parents, respect to authority, personal cleanliness, and kindness of disposition to one another, which the children are taught in these schools, are blessings which more immediately regard the present life, and which tend to soften and ameliorate the general features of society. But Sabbath School instruction, taking a higher direction than this, leads the blind and ignorant to the Bible, the fountain of light and knowledge, and is often blessed by God to the conversion of the individual. The salvation of the immortal soul is the ultimate and grand object of all Sabbath School instruction.

The exercises of the School are frequently most beneficial to the teacher as well as to the scholar. Having his own mind strongly directed to the scriptural lessons which come under review, he becomes better acquainted with them, and is really instructed himself whilst he teaches others. In giving to the children, he receives himself; and perhaps there are no possible circumstances in which the happiness of giving is more purely relished, than while the faithful Sabbath School teacher is engaged in communicating the word of life to his attentive pupils.

But the blessings of these Institutions are not confined to the individuals you see in the school-room. They are carried home by the children, and diffused among their families and neighbourhood. Parents, brothers, sisters, and servants, become sharers in the improvement which the young people have made at school. Many remarkable instances can

be mentioned, where Sabbath School-children have been the means of awakening a religious concern in the minds of their parents, which has issued in a real conversion to God.

We may add, that the duties of the Sabbath School can be attended to by those, who have perhaps no other opportunity of making themselves useful in the cause of Christ. They do not interfere with either business or health; splendid abilities are not required, and as to other benevolent engagements, we may safely affirm that the employments of the school will rather prove a help than a hindrance.

The excuses that we sometimes hear of, such as, want of time—unfitness for the duty—inconvenience in the hours, &c. are really of too trifling a nature to bear the test of serious reflection. The time occupied in the school is not lost, but is spent as it ought to be, and your unfitness for the duty we cannot admit, until you have made a fair trial, and have been disappointed. We allow that some degree of inconvenience must be sustained, but would you only offer to the Lord that which cost you nothing? Perhaps some may suppose that the business of the school intrudes upon the sanctity of the Sabbath, but the Sabbath School teacher finds a sufficient warrant for his conduct in the precept and example of the Saviour himself, who declares that *it is lawful to do well on the Sabbath day*.

But we know that there are many who have as yet done nothing for the poor and ignorant youth around them, merely from inattention and indifference to the subject. We would beg of such persons to look at any group of young Sabbath breakers, engaged in pastimes when they should be engaged in worship—and to reflect, that each little ragged boy possesses a never-dying soul, which will be unspeakably happy for ever and ever, or be eternally subject to the most unutterable torment. While he swears and lies and breaks the Sabbath, he is hurrying on to the place of torment, but by your taking him to school, and instructing him in the Scriptures, he may become acquainted with

Christ Jesus and his salvation, which will make him a partaker of the joys of heaven. We ask you to say whether the vast alternative be not worthy of an effort. On a moderate calculation, it may be presumed that every active and regular teacher in a Sabbath School, is able, in the course of a year, to teach six children to read the New Testament, who were previously ignorant of their letters; and does it not therefore follow, that every person who is capable of communicating this instruction, and who yet neglects to do so, is every year chargeable with the guilt of ignorance in so many persons?

Do not, we entreat you, put aside the question, and say that it belongs to others—it is nothing to me. Is it nothing to you that souls are perishing for lack of knowledge, while it is in your power to assist them? Is it nothing to you that Satan and his emissaries are active while you are indifferent? Is the shortness of time, or the immeasurable length of eternity nothing to you? Or does the example of a compassionate Saviour, who went about doing good, appear to you of no concern?

Come forward then, and join in a work, which, if it creates some inconvenience, creates also a multiplicity of interesting pleasures; a work which is beneficial to your poor neighbours, to yourself, and to society in general; which you are perfectly capable of performing; which interferes with no other, and which, we doubt not, your own conscience must approve.

SANDWICH ISLANDS.

On the 20th ult. we published a paragraph stating the death of Tamaahmah, king of the Sandwich Islands, and expressing fears that dissensions would arise among his descendents, and thereby endanger the safety of the American Missionaries who have sailed for those Islands. We are happy to learn, that the Captain of a vessel recently arrived, brings intelligence that the new king has been peaceably and firmly established in his authority; and (what is most remarkable,) that he has destroyed the Idols, and demolished the Morais or Temples of idolatry; that he was very desirous Missionaries should be sent to his Islands, and had requested the Captain to use his influence that they might come immediately. This intelligence appears almost too good to

be true, but it was stated at our last Monthly Concert by a gentleman who conversed with the Captain; and who we understand is preparing a particular statement for the *Panoplist*. We will only remind our readers, of the information published on the 18th September last in the *Recorder*, that a number of Natives of the Sandwich Islands, who had been "learning the word of God" at Otaheite, had taken passage in an American brig for those Islands, and had given the Missionary reason to hope that some good would result to their countrymen.—*Recorder*.

PLAN OF A MISSIONARY SOCIETY.

The following *Constitution* is recommended to the Churches within the limits of the Association of New-Haven West, for their adoption.

ARTICLE I. The Consociation of the Western District of New-Haven County, with the other pastors and Churches in this District, shall be a Missionary Society, Auxiliary to the American Board of Commissioners for Foreign Missions.

ART. II. The primary object of this Society, shall be to promote the objects of the American Board of Commissioners for Foreign Missions: nevertheless, by a vote of two-thirds of the Society, they may appropriate their income, or any part of it, to the propagation of the Gospel in other ways.

ART. III. The officers of this Society, shall be a President, two Vice-Presidents, a Secretary and a Treasurer.

ART. IV. The Moderator of the Consociation shall be ex officio the President of this Society. The other officers shall be annually chosen by ballot.

ART. V. Each Minister of this District who shall belong to this Society, with such other persons in each parish as this Society shall appoint, shall be agents to procure funds for the Society within the limits of his parish, and shall transmit all monies thus collected to the Treasurer. In vacant Churches agents shall be annually appointed by this Society.

ART. VI. This Constitution may be altered at any annual meeting, by a vote of two-thirds of the members present.

INSTALLATION.

On Wednesday, June 7th, the Rev. Daniel Beers was installed in the work of the Gospel ministry, over the Church and Congregation in Cairo, state of New-York, by the Presbytery of Columbia. The Rev. Beriah Hotchkiss made the introductory prayer; Rev. Jonas Coe preached the sermon, from Isaiah lxii. 6, 7; Rev. Nathaniel S. Prime, gave the charge to the Pastor; Rev. John Younglove, gave the charge to the people, and the Rev. Azariah Clark made the concluding prayer. Appropriate Psalms and Hymns were sung, and an attentive audience were highly gratified.